

(BP)**BAPTIST PRESS**

News Service of the Southern Baptist Convention

NATIONAL OFFICE

SBC Executive Committee
460 James Robertson Parkway
Nashville, Tennessee 37219
(615) 244-2355
W. C. Fields, Director
Robert J. O'Brien, News Editor
James Lee Young, Feature Editor

BUREAUS**ATLANTA** Walker L. Knight, Chief, 1350 Spring St., N.W., Atlanta, Ga. 30309, Telephone (404) 873-4041**DALLAS** Orville Scott, Chief, 103 Baptist Building, Dallas, Tex. 75201, Telephone (214) 741-1996**MEMPHIS** Roy Jennings, Chief, 1548 Poplar Ave., Memphis, Tenn. 38104, Telephone (901) 272-2461**NASHVILLE** (Baptist Sunday School Board) Gomer Lesch, Chief, 127 Ninth Ave., N., Nashville, Tenn. 37234, Telephone (615) 254-5461**RICHMOND** Richard M. Styles, Acting Chief, 3806 Monument Ave., Richmond, Va. 23230, Telephone (804) 353-0151**WASHINGTON** W. Barry Garrett, Chief, 200 Maryland Ave., N.E., Washington, D.C. 20002, Telephone (202) 544-4226

January 2, 1976

76-01

U. S. History Current Reality
For Canadian Baptist Group

By Robert O'Brien

SAN ANTONIO (BP)--When 14 young Baptists from Canada sat down here to watch the FREEDOM 76 historical drama, Stearns & Co., they realized that what was history for U. S. Baptists is present-day reality for them.

They took note that those who fail to learn the lessons of history are doomed to repeat them. They hope, as Baptists in Canada, to duplicate the successes of the past without repeating its failures.

Stearns & Co. dramatically told the story of the early struggle by Baptists in the United States to spearhead religious revival in the years preceding the American Revolution.

From one small church, begun by Shubal Stearns and his followers, Baptists spread in the United States through their emphasis on revival. Robert Cannon, a Baptist student worker in western Canada, sees his church in Saskatoon, Saskatchewan, playing a similar role today.

Cannon, who directs the four-year-old Southern Baptist-related student program at the University of Saskatchewan, cites the case of Faith Baptist Church, Saskatoon.

The five-year-old, 120-member congregation, which began with 10 members, has grown into eight mission points with five full-time pastors, a Christian training center, student work at the university, and other ministries.

"What we saw last night," Cannon said, "is happening today in Canada. We are seeing revival take place. What's history in the United States is current reality in Canada."

Faith Baptist Church is affiliated with the Northwest Baptist Convention, one of 33 state or regional level conventions related to the Southern Baptist Convention, which covers all 50 states.

Technically, although affiliated with the Northwest Convention, which covers Oregon and Washington, Faith Church and some 24 others in western Canada, aren't recognized officially as Southern Baptist churches on a national SBC level. The SBC constitution allows only churches in the U. S. or its territories to register as messengers to its annual meeting, although the SBC does have mission work in 82 foreign countries.

But Cannon, a U. S.-born Southern Baptist, says, "Regardless of what we're known as officially we consider ourselves Southern Baptist. We give to the SBC Cooperative Program unified budget and to the Convention's special mission offerings. Our small church, for example, has a \$1,000 goal for the Lottie Moon Christmas Offering for foreign missions."

Other Baptist bodies are at work in Canada, as well as other Christian groups.

The young Baptists from Canada came to FREEDOM 76, Cannon said, not so much because of the observance of the U. S. Bicentennial but because they feel a part of Southern Baptists and were impressed by the opportunities for spiritual growth the conference offers.

-30-

FREEDOM 76 was a Southern Baptist-sponsored Bicentennial event held in San Antonio for young adults.

#

Freedom--Paradox in World
Of Christian Options

By Celeste Loucks

SAN ANTONIO (BP)--"Christ freed me, so I could be his slave. That's what freedom is to me," a black college student declared during a discussion group session at FREEDOM 76, a Southern Baptist Convention-sponsored convocation for young adults here.

The slavery to which Clifton Howard, a junior history major at Texas Wesleyan College, Fort Worth, referred is a willing servitude to Christ--resulting in freedom from sin.

Young adults in the discussion group grappled with his paradoxical meaning of freedom.

Howard claimed man's greatest power comes through Christ. But with that power comes responsibility, he insisted. "You can't just throw around the power you have," Howard said. Proper use of God's power comes through studying the Bible and following a supernatural will, he added.

Forty discussion groups formed each morning during the four-day conference to explore the ethics of obtaining freedom by force, to determine accessibility of freedom in relation to economic affluence, to find how to apply their freedom day by day, and explore many other areas.

The groups, consisting predominantly of college-age persons, explored the ethics of using war to obtain political freedom. The predominantly post-Vietnam-peacenik young people in one group led by Don Guthrie, of Baylor University in Waco, Tex., failed to take a non-violent stand.

"When it comes to war," Guthrie concluded, "it may not be a choice between right and wrong--but wrong and something worse than that." He cited Hitler's persecution and annihilation of the Jews.

Delving into Old Testament guidelines, Bible study leader William M. Pinson, pastor of First Baptist Church, Wichita Falls, Tex., said God made provisions for freedom from bonds created by ownership.

Instead of continuous ownership, in the Old Testament an individual could acquire and hold land for only 49 years. Then it would be returned to the original owner.

Pinson said the Old Testament concept kept man from evaluating quality of life in terms of things. It keeps a person from considering ownership as absolute.

Pinson mentioned that while the majority of people may think of liberty in terms of freedom "from" tyranny and enslavement, the other side of the coin is that mankind is free "for" something.

"My concept is we are not only free from restriction" claimed Pinson, "but free to do things."

Applying spiritual freedom to daily encounter, one student said, "Freedom needs to involve a purpose or goal--otherwise it can create chaos."

Another student warned against manipulation in Christian witnessing and attempting to lead another to freedom from sin.

"People must be able to make up their own minds," he said. "Just as God gave us freedom to choose him or not, we must allow them freedom of choice."

Summing up the purpose of the discussions, Guthrie said, "What I really hope happens is we deal with specifics."

"I hope the things we talk about will work their ways into their lives as things we can do practically."

January 2, 1976

76-01

Seminary Coed Ordained
To Ministry in Houston

HOUSTON (BP)--Susan Sprague, a 27-year-old Southern Baptist Theological Seminary co d, is believed to be the second woman in Texas and the first in Houston ordained to the ministry by a Southern Baptist church. She is one of about 20 women clergy in the 12.5 million-member Southern Baptist Convention.

Miss Sprague was ordained here in late Dec. 1975, by the Willow Meadows Baptist Church, to which her mother, Mrs. Russell Sprague, belongs. The seminarian's father is an Episcopalian. Her own church membership is with the New Haven (Conn.) Fellowship of Christ, a small Southern Baptist congregation.

Miss Sprague, who expects to be graduated from Southern Seminary in May, 1976, with the master of divinity degree, said she sought ordination to work as a campus minister.

She previously served an internship in campus ministry at Yale University, in a cooperative program of the Maryland Baptist Convention and Southern Seminary.

A graduate of Vanderbilt University in Nashville, she served 1970-72 in Washington, D. C., under the US-2 program of the Southern Baptist Home Mission Board. She is presently a youth minister for the Highland United Methodist Church in Louisville.

Ralph L. Langley, Willow Meadows pastor, said the congregation voted 84 percent, 386-50, in favor of ordination, according to reports, with the ordaining council voting in favor, 14-1.

Several Houston area ministers served on the ordaining council with the Willow Meadows deacons. The ordination issue was discussed by the congregation six weeks before the final vote was taken, Langley said.

-30-

Ford Taps Baptist
Pastor as Envoy

Baptist Press
1/2/76

ATLANTA (BP)--Baptist minister William L. Self was chosen by President Gerald Ford to represent the White House at the inauguration of Liberian President William L. Tolbert in early January, 1976. Mrs. Self accompanied her husband to Liberia.

Tolbert, former president of the Baptist World Alliance, is currently president of the Liberia Baptist Missionary and Educational Convention, and has been pastor of a small Baptist church, along with political duties.

The invitation to serve as President Ford's personal envoy for the inauguration was the second venture into diplomatic circles for the Wieuca Road Baptist Church, Atlanta, pastor and his wife.

In 1975, the Selfs went to South Korea at the invitation of President Park Chung Kee, to view what was happening concerning Christianity and charges of persecution in that country.

Self is a member of the Southern Baptist Foreign Mission Board and has been pastor at Wieuca Road 12 years.

-30-

January 2, 1976

76-01

Foreign Board's Deane
of Baptist Treasurers

RICHMOND(BP)--Everett L. Deane joined the Southern Baptist Foreign Mission Board payroll 45 years ago as a telephone operator, shipping clerk and bookkeeper. Now he is treasurer, overseeing receipts and disbursements of a \$51 million annual budget.

Deane, who received a service pin here for his years of service, began work at the board Dec. 8, 1930. The staff in those days included only eight people, and the agency was nearly \$1 million in debt, but Deane wanted to be involved in Christian service. He left his job at the Federal Reserve Bank after meeting and talking with the board's treasurer during bank errands at the board.

Answering the phone, filling literature orders and processing mail all day, Deane studied accounting and business administration at night at the Virginia Mechanics Institute (no longer in operation). He served as assistant treasurer nine years and became board treasurer in 1950.

One of the biggest changes during Deane's 45 years at the board has been the financial picture. The agency has climbed out of its large debt, he reflected, to an annual budget of \$51 million, and investments of \$10 million as an emergency fund in the event of financial crisis. The mission agency has grown from a staff of eight in the home office to 258 and from 425 missionaries to over 2,600.

Deane recalled his early days as treasurer, "I recall having to pay the bank so much interest every year on borrowed money. It was rather heart-rending. The wonderful thing is that year-by-year our income has continued to increase, and every year we have more and more missionaries."

To handle these vast sums of money, the treasury department has grown from the treasurer and assistant treasurer to 34 workers, over four times the number of total department staff in 1930. Deane, who heads the 34 workers doesn't like the word, "Boss." Instead, he sees himself as part of a team effort.

"I can't do my part unless those working under me do their part. So it's a Christian cause all put together in one ball of wax, each supporting the other in Christian love."

Deane expects high standards of those working with him and sets high standards for himself his colleagues said. Two persons who have influenced him, he noted, are E. P. Buxton, who preceded him as treasurer, and Baker J. Cauthen, executive secretary of the board.

"If I could be half the gentlemen and Christian he was," said Deane of Buxton, "I would have succeeded. He made a great impression in his service and certainly on my life."

"Dr. Cauthen has certainly influenced me with his gracious spirit and understanding. As a person, he has drawn out from me the best I can give. He has been a strong influence."

Other examples and influences on Deane's life, he said, include the dedication he has seen of missionaries and staff with the board. He has also been touched by letters from persons sending contributions to the board.

"To me, the child who sends in a few coins is as important as the obvious large contributor," he said.

"It has been very rewarding," he said of his tenure. "It ties me and my thoughts with our missionaries around the world who I try to serve. I am thankful God has blessed me in allowing me to serve in this way."

"It's a great satisfaction to know that in my spot as treasurer, I am doing something necessary to enable the missionaries to do their jobs."